

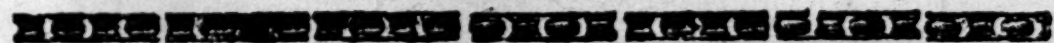


THE  
COPIE OF THE

Sermon preached on Good-  
*Friday before the Kings*  
*Maiestie.*

By D. ANDREWES Deane  
of *Westminster.*

VI. April 1604.



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Excellent Maiestie.







## LAMENT. IEREM.

CAP. I. 12. *Haue ye no Regard, ô all ye that passe by the way? Consider, and behold, If euer there were sorrow, like my Sorrow, which was done vnto mee, wherewith the Lord did afflict mee in the day of the fiercenesse of his wrath.*



T the very reading or hearing of which verse, there is none but will presently conceiue, it is the voyce of a party in great extremity. In great extremity A complaint. two wayes : First, In such distresse, as neuer was any, *If euer there were sorrow like my sorrow?* And then in that distresse hauing none to regard him : *Haue yee no Regard all ye?*

To bee afflicted, and so afflicted, as none euer was, is very much : In that affliction, to find none to respect him or care for him, what can be more ? In all our sufferings it is a comfort to vs that wee haue a *Sicut* : that nothing hath befallen vs, but such as others haue felt the like : But heere, *Si fuerit sicut?* If euer the like were (that is) neuer the like was. 1 Cor. 10. 13

Againe in our greatest paines, it is a kinde of  
A 2
ease,

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Iob 19. 21.

ease, euen to finde some regard. Naturally wee desire it, if we cannot be deliuered, if wee cannot bee releued, yet to bee pitied : It sheweth there bee yet some, that are touched with the sence of our misery, that wish vs well, and would giue vs ease if they could : But this afflicted heere, findeth not so much, neither the one nor the other : but is euen as hee were an outcast both of Heauen and Earth. Now verily a heauy case, and worthy to bee put in this booke of Lamentations.

Christs complaint.

I demand then, Of whom speaketh the Prophet this? of himselfe, or of some other? This I finde ; there is not any of the ancient writers, but do apply, yea, in a manner appropriate this speech to our Sauour CHRIST : And that this very day, the day of his Passion, (truely termed heere *the day of Gods wrath* :) And wheresoeuer they treat of the Passion, euer this verse cometh in : And (to say the truth) to take the words strictly as they lie, they cannot agree, or be verified of any but of him, and him onely. For though some other, not vnfitly, may be allowed to say the same words : it must bee in a qualified sense : for, in full and perfect property of speech, He, and none but he : None can say, (neither Jeremy nor any other) *Si fuerit dolor*

*sicut*



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*sicut dolor meus*, as CHRIST can : No day of wrath, like to his day: no sorrow to be compared to his, (all are short of it,) nor his to any, it exceedeth them all.

And yet, according to the letter, it cannot be denied, but they bee set downe by *leremy*, in the person of his own people, being then come to great misery, and of the holy City, then layd waste, and desolate by the *Chaldees*. What then ? *Ex Ægypto vocavi Filium meum*. Out of *Hos. 11. 1.* *Ægypt* haue I called my Sonne, was literally spoken of this people too : yet is by the Euangelist applyed to our Sauour CHRIST. *My God, my God, why hast thou forsaken mee ?* *Matt. 2. 15.* at the first vttered by *Dauid*, yet the same words our Sauour taketh to himselfe, and that more truly and properly, then euer *Dauid* could : and of those of *Dauids*, and of these of *Ieremies*, there is one and the same reason. *Psal. 22. 1.*

Of all which the ground is ; that correspondence which is between CHRIST & the Patriarchs, Prophets, and People before CHRIST, of whom the Apostles rule is, *Omnia in figura contingebant illis* : That they were themselues Types: and their sufferings, forerunning figures of the great suffering of the Son of God ; which maketh *Isaaks* offering, and *Iosephs* selling, *1 Cor. 10. 11.*

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and *Israels* calling from *Ægypt*, and that complaint of *Dauids*, and this of *Ieremies*, appliable to him ; That hee may take them to himselfe, and the Church ascribe them to him, and that in more fitnesse of termes, and more fulnesse of truth, then they were at the first spoken by *David*, or *Ieremie*, or any of them all.

And this rule, and the steps of the Fathers proceeding by this rule, are to me a warrant, to expound and apply this Verse (as they haue done before,) to the present occasion of this time ; which requireth some such Scripture to bee considered by vs, as doth belong to his Passion, who this Day powred out his most precious Blood, as the onely sufficient Price, of the deare purchase of all our Redemptions.

Bee it then to vs, (as to them it was, and as most properly it is) The speech of the SONNE OF GOD, as this Day hanging on the Crosse, to a sort of carelesse people, that goe vp and downe without any maner of Regard of these his Sorrowes & sufferings, so worthy of all Regard. *Haue yee no regard? o all yee that passe by the way, Consider and behold, if euer there were sorrow, like to my sorrow, which was done vnto mee, where with the Lord afflicted mee in the day of the fiercesse of his wrath.* Here is a Complaint, and here



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is a Request. A complaint, that we haue not : The Part.

A request, that we would haue the Paines and Passions of our Sauour CHRIST in some Regard. For first he complaineth (and not without cause) *Haue yee no regard ?* And then (as willing to forget their former neglect, so they will yet doe it) hee falleth to entreat, *ô consider and behold !*

And what is that we should Consider ? The Sorrow which hee suffereth : and in it, two things : The Quality, and the Cause. 1. The Quality, *Si fuerit sicut* : If euer the like were ; And that either in respect of *Dolor*, or *Dolor meus*. The Sorrow suffered, or the Person suffering. 2. The Cause : that is God, that in his wrath, in his fierce wrath, doth all this to Him, which cause will not leaue vs, till it haue led vs to another cause in our selues, and to another yet in him ; All which serue to ripen vs to *Regard*.

These two then specially we are mooued to Regard. 1. *Regard* is the maine poynt. But because therefore wee Regard but faintly, because either wee Consider not, or not aright ; we are called to consider seriously of them. As if hee should say, *Regard* you not ? If you did *Consider*, you would : if you *Considered* as you should,

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should, you would *Regard* as you ought. Certainly the Passion, if it were thoroughly *Considered*, would bee duely *Regarded*. *Consider* then.

So the points are two : The *Quality*, and the *Cause* of his suffering : and the duties two : To *Consider*, and *Regard*. So to consider, that wee *Regard* them, and him for them.



*Haue yee no Regard? &c.*

The parties  
to whom.

O all yee that  
passe by the  
way, Consider

**T**O cease this Complaint, and to grant this Request ; wee are to *Regard* : and that we may *Regard*, wee are to *Consider* the paines of his Passion. Which, that wee may reckon no easie common matter of light moment, to doe, or not doe, as wee list : First, a generall stay is made of all passengers, this day. For (as it were from his Crosse) doth our Sauour addresse this his speech to them that goe to and fro, the day of his Passion, without so much as entertaining a thought, or vouchsafing a look that way. *O vos qui transitis !* O you that passe by the way, stay & Consider : To them frameth he his speech, that passe by : To them, & to them all. *O vos omnes, qui transitis,* O all ye that passe by the way, stay & Consider.  
Which



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Which very stay of his, sheweth it to be some important matter, in that it is, of all. For as for some to be stayed, and those the greater some, there may bee reason; the most part of those that go thus to and fro, may well intend it, they haue little els to doe. But to except none, not some speciall Person, is hard. What know we their haste? Their occasions may be such, and so vrgent, as they cannot stay Well, what haste, what busines soeuer, passe not by, stay though. As much to say, as Be they neuer so great, your occasions; they are not, they cannot be so great as this: How vrgent soeuer, this is more, and more to bee intended. The regard of this, is worthy the staying of a Iourney. It is worth the Considering of those, that haue neuer so great affaires in hand. So materiall is this sight in his account; which serueth to shew the exigence of this dutie. But as for this point it needeth not to be stood vpon to vs here at this time: we are not going by, wee neede not to be staied; wee haue staied all other our affaires, to come hither, and here we are all present before God, to haue it set before vs, that wee may consider it. Thither then let vs come.

That which we are called to behold & con- Sorrow.  
sider, is his **Sorrow**: And Sorrow is a thing which  
of

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of it selfe Nature enclineth vs to behold, as being our selues in the body, which may be one daie in the like sorrowfull case. Therefore will euerie good eye turne it selfe, and looke vpon them that lie in distresse. Those two in the Gospell, that passed by the wounded man, before they passed by him, (though they helped him not as the *Samaritane* did) yet they looked vpon him as he laie. But this partie here, lieth not, he is lift vp as the Serpent in the wildernes, that vnlesse we turne our eies awaie purposely, we can neither will nor chuse, but behold him.

Heb. 13. 3. *Behold.*  
Luk. 10. 32. But because to *Behold*, and not to *Consider*, is but to gaze; And gazing the Angell blameth in the Apostles themselues, we must doe both: both *Behold*, and *Consider*: looke vpon, with the eie of the bodie, that is, *Behold*; and looke into, with the eie of the minde, that is, *Consider*. So saith the Prophet heere. And the verie same doth the Apostle aduise vs to doe, First, *αφορα*, to looke vpon him, (that is, to *Behold*) and then *αυαλεσιζειν*, to thinke vpon him, that is, to *Consider* his *Sorrow*: Sorrow sure would be considered.

The quality,  
If euer the like. Now then, because as the qualitie of the Sorrow is, accordingly it would be considered, (for if it be but a common sorrow, the lesse wil serue, but



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but if it be some speciall, some verie heauie case, the more would be allowed it: for proportionably with the suffering, the consideration is to arise : ) To raise our consideration to the full, and to eleuate it to the highest point, there is vpon his Sorrow set a *Si fuerit sicut*, a note of highest eminencie : for *Si fuerit sicut*, are words that haue life in them, and are able to quicken our consideration, if it be not quite dead : For, by them wee are prouoked, as it were to *Consider*, and considering, to see whether euer anie *Sicut* may bee found, to set by it, whether euer anie like it.

For if neuer anie, Our nature is, to regard things exceeding rare and strange ; and such as the like whereof is not else to bee seene. Vpon this point then, there is a Case made, As if hee should say, If euer the like, *Regard* not this ; But if neuer anie, Bee like your selues in other things, and vouchsafe this, (if not your cheepest,) yet some *Regard*.

To enter then this Comparifon, & to shew it for such. That, are we to do, three sundry waies : For three sundry waies, in three sundry words, are these Sufferings of his heere expressed : all three within the compasse of the Verse.

The first is *מב אב* Mac-ob ( which wee reade  
Sorrow, )

In the three  
parts of his  
Sorrow.

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Sorrow,) taken from a wound or stripe, as all doe agree.

2. The second is *חֵל* *Gholel* wee reade *Done to me*, taken from a word that signifieth *Melting* in a furnace ; as *S. Hierom* noteth out of the *Chaldae* (who so translateth it.)

3. The third is *חֵל* *Hoga* where wee reade *Afflicted*, from a word which importeth *Renting off* or *Bereauing*. The olde Latine turneth it, *Vindemiauit me*, As a Vine whose fruit is all plucked off. The Greeke with *Theodoret*, *ἀποκόμωμεν*, as a Vine or tree, whose leaues are all beaten off, and it left naked and bare.

In these three are comprized his Sufferings, *Wounded*, *Melted*, and *Bereft*, leafe and fruit (that is) all manner of comfort.

2.  
Of the quality.

First of the  
quality of his  
Passion.

Of all that is pœnall, or can be suffered, the common diuision is, *Sensus & Damni*, Griefe for that we feelee, or for that we forgoe. For that wee feelee, in the two former, *Wounded* in body, *Melted* in soule : for that we forgoe, in the last ; *Bereft* all, left neither fruit, nor so much as a leafe to hang on him.

1.  
*Panaensus*  
in the body.

According to these three, To consider his Sufferings, and to begin first with the first. The paines of his Body, his wounds and his stripes.

Our verie eie will soone tell vs, No place was left



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left in his Bodie, where hee might bee smitten, and was not. His skin and flesh rent with the whips and scourges, His hands and feet wounded with the nailes, His head with the thorns, His verie heart with the spearepoint ; All his senses, all his parts loden with whatsoeuer wit or malice could inuent His blessed Body giuen as an Anuile to be beaten vpon, with the violent hands of those barbarous miscreants, till they brought him into this case, of *Si fuerit sicut*. For *Pilates* (*Ecce Homo!*) His shewing him Ioh. 19. 5. with an *Ecce*, as if he should say, Behold, looke if euer you saw the like ruefull spectacle; This verie shewing of his sheweth plainly, hee was then come into wofull plight: So wofull, as *Pilate* verily beleeued, his verie sight so pitifull, as, it would haue moued the hardest hart of them all to haue relented, and said, This is enough, we desire no more. And this for the wounds of his body, (for on this we stand not.)

In this one peraduenture some *Sicut* may be found, in the Paines of the bodie: but in the second, the Sorrow of the Soule, I am sure, none. And indeede, the Paine of the Body is but the Body of paine: the verie soule of Sorow & Pain is the soules Sorrow & Paine. *Giue me any grieve, saue the grieve of the minde*, saith the wise-man, Syr. 15. 57.

For

2.  
*Tæna sensus*  
in the Soule.

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Pro. 18. 14. *For (saith Salomon) the spirit of a man will sustaine all his other infirmities, but a wounded spirit, who can beare? And of this, this of his soule, I dare make a Case, Si fuerit sicut.*

Ioh. 12. 27. *Hee began to bee troubled in Soule, saith S. Iohn:*  
Luk. 22. 44. *To bee in an agonie, saith S. Luke: To bee in anguish*  
Mar. 14. 35. *of minde and deepe distresse, saith S. Marke. To*  
Matt. 26. 38. *haue his Soule round about on euery side inuironed with Sorrow, and that, Sorrow to the death: Heere is trouble, anguish, agonie, sorrow and deadly sorrow: but it must bee such, as neuer the like; So it was too.*

The æstimate wherof we may take from the second word, of *Melting*, that is, from his sweat in the Garden; strange, and the like  
Luk. 22. 44. *whereof was ueuer heard or seene.*

No maner violence offred him in body; no man touching him, or being neere him, in a colden night (for they were faine to haue a fire within doores) lying abroad in the aire, and vpon the colde earth, to bee all of a sweat, and that Sweat to be Blood; and not as they call it, *Diaphoreticus*, a thinne faint Sweat; but *Grumossus*, of great Drops, and those, so many, so plentiful, as they went through his apparrell and all; and through all, streamed to the ground, and that in great abundance; Reade, Enquire, and



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and Consider, *Si fuerit sudor, sicut sudor iste*; If euer there were Sweat like this Sweat of his? Neuer the like Sweat certainly, and therefore neuer the like Sorrow. Our translation is, *Done vnto me*: but we said, the word properly signifieth (and so S. Hierome & the Chaldey Paraphrast read it) *Melting me*. And truely it should seeme by this fearefull Sweat of his, hee was neere some fornace, the feeling whereof, was able to cast him into that Sweat, and to turne his Sweat into drops of Blood. And sure it was so: For see, euen in the verie next words of all to this verse, he complaineth of it, *Ignem misit in ossibus meis*, That a fire was sent into his bones which melted him, and made that bloody Sweat to distill from him. That houre, what his feelings were, it is dangerous to define: wee know them not, we may be too bold to determine of them. To verie good purpose it was, that the ancient Fathers of the Greeke Church in their Liturgy, after they haue recounted all the particular Paines as they are set downe in his Passion, and by all, & by euery one of them, called for mercy; doe, after all, shut vp all with this, *Δι ἀγνωστων κοπων & βαταίων ἐλέησον & σῶσον ἡμᾶς*, *By thine vnknown Sorrowes & Sufferings felt by thee, but not distinctly known by vs, haue mercy vpon vs & saue vs.*

Verse 13.  
Now

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Now, though this suffice not, nothing neere; yet let it suffice, (the time being short) for his paines of Body and Soule. for those of the Body, it may be some may haue endured the like: but the sorrowes of his Soule are vnknown sorrowes: and for them, none euer haue; euer haue, or euer shall suffer the like; the like, or neere the like in any degree.

3.  
Pans Daxxi.

And now to the third. It was said before, To be in distresse, such distresse as this was, and to finde none to comfort, nay not so much as to regard him, is all that can be said, to make his sorrow a *Non sicut*. Comfort is it, by which in the midst of all our sorrowes, we are *Confortati*, that is, strengthened and made the better able to beare them all out. And who is there, euen the poorest creature among vs, but in some degree findeth some comfort, or some regard at some bodies hands? For if that be not left, the state of that partie is here in the third word said to bee like the tree, whose leaues and whose fruit are all beaten off quite, & it selfe left bare and naked both of the one and of the other.

1.  
Leaues.

And such was our Sauours case in these his sorrowes this day, & that so, as what is left the meanest of the sons of men was not left him: *Not a leafe*. Not a leafe! Leaues I may well call  
all



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all humane Comforts and Regards, whereof he was then left cleane desolate. 1. *His owne*, <sup>1. Withered leaues.</sup> they among whom hee had gone about all his life long, healing them, teaching them, feeding them, doing them all the good hee could, it is they that crie, *Not him, no, but Barabbas rather; Away with him, his bloud bee vpon vs and our children.* <sup>Ioh. 18. 40. and 19. 15. Mat. 27. 25. Mar. 15. 29. 36.</sup> It is they that in the middelt of his sorrowes, shake their head at him; and crie, *Ah thou wretch*: they that in his most disconsolate estate and crie, *Eli, Eli*, in most barbarous manner deride him, and say, *Stay, and you shall see Elias come presently and take him downe.* And this was their Regard.

But these were but withered leaues. They then that on earth were neereft him of all, the greenest leaues and likeft to hang on, and to giue him some shade: euen of them, some bought and folde him, others denied and forswore him, but all fell away and forfooke him. <sup>2. Greene leaues.</sup> ἀπερὶνεντα μὲν (saith *Theodoret*) not a leafe left.

But, leaues are but leaues, and so are all earthly staies. The fruit then, the true fruit of the Vine indeed, the true comfort in all heauinesse, is *Desuper*, from aboue, is diuine consolation. But *Vindemiauit me*, (saith the Latine Text) euen that was in this his sorrow, this day, bereft him <sup>3. Fruit.</sup>

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too. And that was his most sorrowfull complaint of all others : not that his friends vpon earth, but that his Father from Heauen had forsaken him, that neither heauen nor earth yeelded him any regard ; but that betweene the passioned powers of his soule, and whatsoeuer might any waies refresh him, there was a Trauerse drawen, and he left in the estate of a weather-beaten tree, all desolate and forlorne. Euident, too euident, by that his most dreadful cry, which at once mooued all the powers in heauen and earth, *My God, my God, why hast thou forsaken me?* Weigh wel that cry, consider it wel and tell me, *Si fuerit clamor sicut clamor iste*, if euer there were cry, like to that of his : neuer the like crie, and therefore neuer the like sorrow.

Mat. 27.46.

It is strange, very strange, that of none of the Martyrs the like can be read ; who yet endured most exquisite paines in their Martyrdomes ; yet we see with what courage, with what cheerfulness, how euen singing they are reported to haue passed through their torments. Will yee know the reason ? S. *Augustine* setteth it downe, *Martyres non eripuit, sed nunquid deseruit?* Hee deliuered not his Martyrs, but did hee forsake them ? He deliuered not their bodies, but hee forsook not their soules, but distilled into them  
the



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the dew of his heauenly comfort; an abundant supply for all they could endure. Not so heere, *Vindemiauit me* (saith the Prophet) *Dereliquisti me* (saith hee himselve :) No comfort, no supply at all.

Leo it is that first sayd it, (and all antiquitie allow of it,) *Non soluit vnionem, sed subtraxit visionem.* The vnion was not dissolued ; True, but the beames, the influence was restrained, and for any comfort from thence, his Soule was, euen as a scorched heath-ground, without so much as any drop of dew of Diuine comfort : as a naked tree, no fruit to refresh him within, no leafe to giue him shadow without : The power of darknesse let loose to afflict him: The influence of comfort, restrained to releue him. It is a *Non sicut* this, It cannot be expressed as it should, and as other things may ; In silence we may admire it, but all our words will not reach it. And though to draw it so farre as some do, is little better then blasphemie ; Yet on the other side, to shrink it so short, as other some do, cannot be but with derogation to his loue, who to kindle our loue and louing Regard, would come to a *Non sicut* in his suffering: For, so it was, and so we must allow it to bee. This in respect of his Passion. *Dolor.*

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Secondly, of  
the quality of  
his person.

Now in respect of his Person, *Dolor meus.* Whereof, if it please you to take a view, euen of the person thus wounded, thus afflicted and forsaken, you shall then haue a perfect *Non sicut.* And in deede, the Person is heere a weighty circumstance, it is thrice repeated, *Meus, Mihi, Me.* And wee may not leaue it out. For, as is the Person, so is the Passion; and any one, euen the verie least degree of wrong or disgrace, offered to a Person of excellencie, is more then an hundreth times more, to one of meane condition: So weighty is the circumstance of the Person. Consider then, how great the Person was; And I rest fully assured, heere wee boldly challenge, and say, *Si fuerit sicut.*

1.  
Ioh. 19. 5.

*Ecce Homo*, saith *Pilate* first, A man hee is, as we are: and were he but a man, Nay, were he not a man, but some poore dumb creature, it were great ruth to see him so handled, as hee was.

2.  
Mat. 27. 19.

A man, saith *Pilate*, and a *Iust man.* saith *Pilates* wife. *Haue thou nothing to doe with that Iust man.* And that is one degree further. For though we pity the punishment euen of malefactours themselves: yet euer, most compassion wee haue of them that suffer, and bee innocent.



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cent. And he was Innocent: *Pilate* and *Herod*, Luk. 23. 14.  
and the Prince of this world, his very enemies, & 15.  
being his Iudges. Ioh. 14. 30.

Now, among the Innocent, the more Noble the Person, the more heauy the spectacle. 3.  
and neuer doe our bowels earne so much as ouer such. *Alas, alas for that Noble Prince*, (saith Ier. 22. 18.  
this Prophet,) (the stile of mourning for the death of a great Personage.) And, he that suffereth heere, is such, euen a principall Person among the sonnes of men, of the race royall, descended from Kings; *Pilate* stiled him so in his Ioh. 19. 22.  
Title; and he would not alter it.

Three degrees. But, yet wee are not at our true *Quantus*. For hee is yet more: More, then 4.  
the highest of the sonnes of men: for he is THE Ioh. 19. 5.  
SONNE OF THE MOST HIGH GOD. Mar. 15. 39.  
*Pilate* saw no further, but *Ecce Homo*; The Centurion did, *Verè Filius Dei erat hic*. Now truely this was the Sonne of God. And heere, all words forsake vs, & euery tongue becommeth speecchlesse.

Wee haue no way to expresse it, but à *Minore ad Maius*. (Thus,) Of this booke, the booke of *Lamentations*, one speciall occasion was, the death of King *Iosias*: But behold, a greater then *Iosias* is heere.

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Cap. 4. 10.

Of King *Iofias* (as a speciall reason of mourning) the Prophet saith, *Spiritus oris nostri, Christus Domini*, The very breath of our nostrills, The Lords Annoynted ; ( for so are all good Kings in their Subiects accompts) He is gone. But behold, heere is not *Christus Domini*, but *Christus Dominus*, The Lords CHRIST, but the Lord CHRIST himselfe : And that, not comming to an Honourable death in battell, as *Iofias* did, But, to a most vile reprochfull death, the death of malefactors in the highest degree. And not slaine outright as *Iofias* was : but mangled and massacred in most pitifull strange manner, wounded in body, wounded in Spirit, left vtterly desolate. O consider this well, and confesse the Case is truely put, *Si fuerit Dolor sicut Dolor meus*. Neuer, neuer the like Person : And if, as the Person is, the Passion be, Neuer the like Passion to his.

It is truely affirmed, that any one, euen the least drop of Blood, euen the least paine, yea of the body onely, of this so great a Person ; any *Dolor* with this *Meus*, had beene enough to make a *Non sicut* of it. That is enough, but that is not all: for adde now the three other degrees ; Adde to this *Person*, those *Wounds*, that *Sweat*, and that *Crie*, and put all together:  
And.



## *of the Passion of Christ.*

And, I make no manner question, the like was not, shall not, cannot euer be. It is farre aboue all that euer were, or can bee. *Abyssus est* : Men may drowsily heare it, and coldly affect it : But Principalities and Powers, stand abashed at it. And for the Quality, both of the Passion and of the Person, That Neuer the like ; thus much.



**N**ow to proceede to the the Cause, and to consider it : for without it, wee shall haue but halfe a *Regard*, and scarce that. In deede, set the Cause aside, and the Passion (as rare as it is,) is yet but a dull and heavy sight : we list not much looke vpon spectacles of that kinde, though neuer so strange : they fill vs full of pensiue thoughts, & make vs Melancholique ; and so doth this, till vpon examination of the Cause, we finde it toucheth vs neere ; And so neere so many wayes, as we cannot chuse, but haue some *Regard* of it.

<sup>I.</sup>  
Of the cause.

What was done to Him wee see. Let there now be a Quest of Inquiry, to finde who was doer of it. Who ? who, but the Power of darknesse, wicked *Pilate*, bloody *Caiaphas*, the enuious Priests, the barbarous Souldiers ? None of these are returned heere. Wee are too

<sup>I.</sup>  
GOD.

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low, by a great deale, if we think to finde it among men. *Quæ fecit mihi Deus.* It was God that did it. An houre of that day was the houre  
Luk. 22.53. of the power of darknesse : but the whole day it selfe, is sayd heere plainely, was the day of the wrath of God. God was a doer in it ; *Wherewith God hath afflicted me.*

Gods wrath.

God afflicteth some in Mercie : and others in wrath. This was in his wrath. In his wrath God is not alike to all ; Some he afflicteth in his more gentle and milde ; others in his fierce wrath. This was in the very fiercenesse of his wrath. His Sufferings, his Sweat and Crie, shew as much ; They could not come, but from a wrath, *Si fuerit sicut,* (For wee are not past *Non sicut,* no not here in this part : it followeth vs still, and will not leaue vs in any point, nor to the end.)

2.  
Sinne.

Not his.

Ioh. 18.22.

The Cause then in God, was wrath. What caused this wrath ? God is not wroth, but with sinne ; Nor grieuously wroth, but with grieuous sinne. And in CHRIST there was no grieuous sinne, Nay, no sinne at all. God did it, (the text is plaine.) And in his fierce wrath hee did it. For what cause ? For God forbid God should doe as did *Annas* the high Priest, cause him to be smitten without cause.

God



## *of the Passion of Christ.*

God forbid (saith *Abraham*) the Iudge of the Gen. 18.25.  
world should doe wrong to any. To any, but  
specially to his own Sonne: That his Sonne, of  
whom with thundring voice from Heauen, he  
testifieth all his ioy and delight were in him, in  
him onely he was well pleased. And how then  
could his wrath wax hot, to doe all this vnto  
him?

There is no way to preferue Gods Iustice,  
and Christs Innocency both, but to say as the  
Angell sayd of him to the Prophet Daniel, *The*  
*Messias shall be slaine*, *וְרָאִי לוֹ* ve en lo, *shall bee slaine*, Dan. 9.26.  
*but not for himselfe*. Not for himselfe? for whom  
then? for some others. He took vpon him the Other mens.  
person of others; and so doing, Iustice may  
haue her course and proccede.

Pitie it is to see a man pay that hee neuer  
tooke: but if he will become a Surety, if he will  
take on him the Person of the Debtor, so hee  
must. Pity to see a silly poore Lamb lie bleeding  
to death; but if it must be a sacrifice (such is the  
nature of a sacrifice) so it must. And so Christ,  
though without sin in himselfe, yet as a Sure-  
ty, as a Sacrifice, may iustly suffer for others, if  
hee will take vpon him their persons; and so,  
God may iustly giue way to his wrath against  
him.

And

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Ours.

Esa. 53. 4. 5. And who be those others? The Prophet E-  
6. say telleth vs, and telleth it vs seuen times ouer  
for failing, *Hee tooke vpon him our infirmities, and  
bare our maladies : He was wounded for our iniquities,  
and broken for our transgressions. The chastizement  
of our peace was vpon him, and with his stripes were we  
healed. All we as sheepe were gone astray, and turned  
euery man to his owne way : and the Lord hath layd  
vpon him the iniquities of vs all. All,all, euen those  
that passe to and fro, and for all this, Regard nei-  
ther him nor his Passion.*

The short is : It was we, that for our finnes,  
our many, great, and greuous finnes, (*Si fue-  
rit sicut*) the like whereof neuer were) should  
haue swet this Sweat, and haue cryed this Cry ;  
should haue been smitten with these sorrowes  
by the fierce wrath of God, had not he stepped  
betweene the blow and vs, and latched it in  
his owne body and soule, euen the dint of the  
fiercenesse of the wrath of God. O the *Non  
sicut* of our finnes, that could not otherwise be  
answered !

To returne then a true verdict. It is we, (wee  
wretched finners that wee are) that are to bee  
found the principalls in this act ; and those on  
whom we teeke to shift it, to deriue it from our  
selues, Pilate and Caiaphas and the rest, but in-  
strumentall



## *of the Passion of Christ.*

strumentall causes only. And it is not the executioner that killeth the man properly, (that is, They :) No, nor the Iudge, (which is God in this case :) onely sinne, *Solum peccatum homicida est*, Sinne onely is the murtherer, (to say the truth ; ) and our finnes the murtherers of the Sonne of God : and the *Non sicut* of them, the true cause of the *Non sicut* both of Gods wrath, and of his sorrowfull sufferings.

Which bringeth home this our text to vs, euen into our owne bosomes ; and applieth it most effectually, to me that speake, and to you that heare, to euery one of vs ; and that with the Prophet *Nathans* application ; *Tu es homo*, 2 Sam. 12. 7. Thou art the Man, euen thou, for whom God in his fierce wrath thus afflicted him. Sinne then was the cause on our part, Why wee, or some other for vs.

But yet, what was the cause why He on his part ? what was that that mooued him thus to become our Surety, and to take vpon him our debt & danger ? that mooued him thus to lay downe his Soule, a sacrifice for our sinne ? Sure, *Oblatus est quia voluit*, saith *Esay* againe, 3. *Esa. 53. 7.* <sup>Loue of vs,</sup> Offered he was for no other cause, but because he would. For vnlesse he would, he needed not : Needed not, for any necessity of Iustice ; for no Lamb

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Lamb was euer more innocent : Not for any necessity of constraint ; For twelue legions of Angells were ready at his command : But, because he would.

And why would hee ? No reason can be giuen, but, because hee Regarded vs : (Marke that reason.) And what were we ? Verily, vtterly vnworthy euen his least regard ; not worth the taking vp, not worth the looking after. *Cum inimici essemus*, (saith the Apostle) we were his enemies when he did it ; without all desert before, and without all regard after hee had done and suffred all this for vs : and yet he would Regard vs, that so little regard him. For when he saw vs (a sort of forlorne sinners) *Non prius natos, quàm damnatos*, Damned as fast as born, as being by nature children of wrath, and yet still heaping vp wrath against the day of wrath, by the errours of our life, till the time of our passing hence : and then the fierce wrath of God, ready to ouerwhelme vs, and to make vs endure the terrour and torments of a neuer-dying death, (another *Non sicut* yet) When (I say) he saw vs in this case, hee was mooued with compassion ouer vs, and vndertooke all this for vs. Euen then, in his loue he regarded vs, and so regarded vs, that he regarded not himselfe, to regard vs.

Bernard



## *of the Passion of Christ.*

Bernard saith most truely, *Dilexisti me Domine, magis quam te, quando mori voluisti pro me*: In suffering all this for vs, thou shewedst (Lord) that wee were more deare to thee, that thou regardedst vs more, then thine owne selfe : And shall this Regard finde no regard at our hands?

It was Sinne then, and the hainousnesse of Sinne in vs, that prouoked wrath & the fiercenesse of his wrath in God : It was loue, and the greatnes of his loue in CHRIST, that caused him to suffer the Sorrowes, and the greivousnes of these Sorrowes, and all for our sakes.

And indeed, but onely to testifie the *Non sicut* of this his Loue, all this needed not, that was done to him. One, any one, euen the very least of all the paines hee endured, had beene enough ; enough, in respect of the *Mens* : enough, in respect of the *Non sicut* of his Person. For that which setteth the high price on this Sacrifice, is this ; That he which offereth it vnto God, is God. But if little had been suffered, little would the Loue haue been thought, that suffered so little ; and as little Regard would haue been had of it. To awake our Regard then, or to leaue vs excuselesse, if wee continue regardlesse ; all this hee bare for vs : that hee might as  
truely

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truely make a Case of *Si fuerit Amor, sicut Amor meus*, as hee did before, of *Si fuerit Dolor, sicut Dolor meus*. Wee say wee will Regard Loue ; if we will, heere it is to Regard.

So haue wee the Causes all three : Wrath in God : Sinne in our selues : Loue in Him.

Our benefit by  
it. Pertaine it  
not to vs?

Yet haue we not all we should. For, what of all this? What good? *Cui bono*? That, that is it indeed that wee will Regard, if any thing : as being matter of Benefit, the only thing in a manner the world regardeth, which bringeth vs about to the very first words againe. For, the very first words which wee reade, *Haue yee no regard*? are in the Originall, *לֹא אֵלֵיכֶם* lo alechem, which the Seuentie turne (word for word) *ἐπεὶ ὑμῶν*, and the Latine likewise, *Nonne ad vos pertinet*? Pertaines it not to you, that you Regard it no better? For these two, Pertaining, and Regarding, are folded one in another, and goe together so commonly, as one is taken often for the other. Then to be sure to bring vs to Regard, hee vrgeth this. *Pertaines not all this to you*? Is it not for your good? Is not the benefit yours? Matters of benefit they pertaine to you, and without them, Loue, and all the rest may pertaine to whom they will.

Consider then, the inestimable benefit that  
groweth



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groweth vnto you, from this incomparable Loue. It is not impertinent this ; Euen this ; That to vs heereby, all is turned about cleane contrary : That by his Stripes, wee are healed : *2 Cor. 6. 2.* by his Sweat, wee refreshed : By his forsaking, wee receiued to Grace . That this day, to Him the day of the fiercenesse of Gods wrath : is to vs the Day of the fulnesse of Gods fauour, (as the Apostle calleth it) A Day of Saluation. In respect of that he suffered, (I deny not) an euill day : a day of heauinesse : But, in respect of that, which He, by it hath obtained for vs : It is, (as we truly call it, (A good Day, a Day of Ioy and Iubilee. For it doth not onely ridde vs of that wrath, which pertained to vs for our Sinnes : but further it maketh that pertaine to vs whereto we had no manner of right at all.

For, not onely by his death, as by the death of our sacrifice, by the blood of his Crosse, as by the blood of the Paschal Lambe ; the Destroyer passeth ouer vs, and we shall not perish: *Exod. 12. 15* But also by his death as by the death of our High Priest (for he is Priest and Sacrifice both) *Num. 15. 28* we are restored from our exile, euen to our former forfeited estate in the land of Promise. Or rather (as the Apostle sayth) *Non sicut delictum* *Rom. 8. 15.* *sic donum* : Not to the same estate, but to one  
nothing

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Mat. 26.28.

nothing like it : (that is) One farre better, then the estate our finnes bereft vs : For they depriued vs of Paradise, a place on earth : but by the purchase of his blood, we are entitled to a farre higher, euen the kingdom of Heauen : and his blood, not only the blood of Remission to acquite vs of our finnes; but the blood of the Testament too, to bequeath vs, and giue vs estate, In that heauenly inheritance.

Now whatsoeuer else, this (I am sure) is a *Non sicut* : as that which the eye, by all it can see; the eare, by all it can heare; the heart by all it can conceiue, cannot pattern it, or set the like by it. Pertaines not this vnto vs neither? Is not this worth the regard? Sure if any thing bee worthy the regard, this is most worthy of our very worthiest and best regard.

The recapitulation of all.

Thus haue we considered and seene, not so much as in this sight we might or should, but as much as the time will giue vs leaue. And now, lay all these before you, (euery one of them a *Non sicut* of it selfe) the paines of his Pody, esteemed by Pilates *Ecce*; the sorrowes of his Soule, by his sweat in the Garden; the comfortlesse estate of his sorrowes, by his cry on the Crosse : And with these, his Person, as being the Sonne of the great and Eternall God.

Then



## *of the Passion of Christ.*

Then ioyned to these, the Cause : In God, his fierce wrath : In vs, our hainous finnes deseruing it : In him, his exceeding great Loue, both suffering that for vs which wee had deserued ; and procuring for vs, that we could neuer deserue: making that to appertaine to himselfe, which of right pertained to vs ; and making that pertaine to vs, which pertained to him onely, and not to vs at all, but by his meanes alone. And after their view in seuerall, lay them all together, so many *Non sicut* into one, and tell mee, if his Complaint bee not iust, and his request most reasonable.

Yes sure, his Complaint is iust, *Haue yee no*  
*Regard* ? None ? and yet neuer the like ? None  
 and it pertaines vnto you ? *No* *Regard* ? As if  
 it were some common ordinary matter, and  
 the like neuer was ? *No* *Regard* ? As if it con-  
 cern'd you not a whit, and it toucheth you so  
 neere ? As if hee should say : Rare things you  
 regard, yea though they no wayes pertaine to  
 you ; this is exceeding rare, and will you not re-  
 gard it ? Again, things that neerely touch you,  
 you regard, though they be not rare at all ; this  
 toucheth you exceeding neere, euen as neere  
 as your soule toucheth you, and will you not,  
 yet regard it ? will neither of these by it selfe,

1.  
 The com-  
 plaint.  
 The matter  
 iust.

C

mooue

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mooue you ? will not both these together  
mooue you ? what will mooue you ? will Pity,  
Heere is Distresse, Neuer the like : will Duty ?  
here is a Person, neuer the like : will Feare ? here  
is wrath, neuer the like : will Remorse ? heere  
are finnes, neuer the like : will Kindnesse ? heere  
is Loue, neuer the like : will bounty ? heere are  
Benefits, neuer the like : will all these ? heere  
they be all, all aboue any *Sicut*, all in the high-  
est degree.

The manner  
of it Truly the Complaint is Iust, it may mooue  
vs : it wanteth no reason, it may mooue : and it  
wanteth no affection in the deliury of it to vs,  
on his part to mooue vs. Sure it moued him  
exceeding much, for among all the deadly sor-  
rowes of his most bitter Passion, This, euen  
this seemeth to bee his greatest of all, and that  
which did most affect him, euen the greefe of  
the slender reckoning most men haue it in ; as  
little respecting him, as if he had done, or suffe-  
red nothing at all for them. For loe, of all the  
sharp paines he endureth, he complaineth not  
but of this he complaineth, of *No Regard* : That  
which greeueth him most, that, which most he  
moaneth, is this. It is strange, he should be in  
paines, such paines as neuer any was, and not  
complaine himselfe of them, But, of want of re-  
gard



## *of the Passion of Christ.*

gard onely. Strange, hee should not make request, O Deliuer me, or Relieue me: But onely, *O Consider and Regard me.* In effect, as if hee said, None, no deliuerance, no releefe do I seeke: Regard I seeke. And all that I suffer, I am content with it: I regard it not: I suffer most willingly, if this I may finde at your hands, Regard.

Truely, This so passionate a Complaint may mooue vs; it mooued all but vs: For most strange of all it is, that all the Creatures in heauen & earth, seemed to heare this his mournfull Complaint, and in their kind, to shew their Regard of it: The Sunne in heauen shrinking in his light: the earth trembling vnder it; the very stones cleauing in sunder, as if they had sense and Sympathie of it: and sinfull men onely, not mooued with it. And yet it was not for the Creatures, this was done to Him, to them it pertaineth not: But for vs it was, and to vs it doth; And shall wee not yet Regard it? Shall the Creature, and not we? Shall we not?

If we doe not, it may pertaine to vs, but wee pertaine not to it: It pertaines to all, but all pertaine not to it. None pertaine to it, but they that take benefit by it; and none take benefit by it, no more then by the brazen Serpent, but

The regard of  
the Creatures  
of it.

The benefit, if

## D. Andrewes Sermon

they that fix their eye on it. Behold, Consider, and Regard it : the profit, the benefit is lost without Regard.

The perill,  
if not.

If wee doe not, as this was a day of Gods fierce wrath against him, onely for regarding vs, so there is another day comming, and it will quickly bee heere, a day of like fierce wrath against vs, for not regarding him. And who regardeth the power of this wrath? He that doth will surely Regard this.

Psal. 90. 11.

In that day, there is not the most carelesse of vs all, but shall cry as they did in the Gospell, *Domine, non ad te pertinet, si perimus?* Pertaines it not to thee, Carest thou not that wee perish? Then would we be glad to pertaine to him, & his Passion. Pertaines it to vs then, & pertaines it not now? Sure now it must, if then it shall.

Mark. 4. 38.

<sup>2</sup>  
The Request,  
Hence some  
Regard.

Then, to giue end to this Complaint, let vs grant him his request, and Regard his Passion. Let the Rarenesse of it : The Neerenesse to vs : Let Pity, or Duty : Feare, or Remorse : Loue, or Bounty Any of them, or all of them. Let the iustnesse of his Complaint : Let his affectionate manner of Complaining of this, and only this. Let the shame of the Creatures Regard. Let our Profit, or our Peril. Let something preuaile with vs, to haue it in some Regard.

Some



## *of the Passion of Christ.*

Some Regard! Verily, as his sufferings, his Loue, our good by them are : so should our Regard be, a *Non sicut* too, That is, a Regard of these, and of nothing in comparison of these. It should be so : For with the benefit, euer the Regard should arise.

1.  
Our best Re-  
gard.

But God help vs poore sinners, and be mercifull vnto vs. Our Regard is a *Non sicut*, indeed : but it is backward, and in a contrary sense ; That is, no where so shallow, so short, or so soone done. It should be otherwise, it should haue our deepest consideration, this ; and our highest Regard.

But if that cannot be had, (our nature is so heauy, and flesh & bloud so dull of apprehension in Spirituall things,) yet at least wise some Regard. Some, I say : The more the better ; But in any wise some. And not as heere, No Regard, none at all : Some waies to shew, we make account of it, to withdraw our selues, to voyd our mindes of other matters, to set this before vs, to thinke vpon it, to thanke him for it ; to regard him, and stay and see, whether hee will regard vs, or no. Sure he will, and we shall feele our hearts pricked with sorrow, by consideration of the cause in vs, our sinne : And againe, warm within vs, by consideration of the cause

2.  
At least, some  
Regard.

Acts 2. 37.

Luk. 24. 32.

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3.  
This Day spe-  
cially.

in him, his Loue; till by some motion of Grace he answer vs, and shew, that our Regard is accepted of him. And this, as at all other times, (for no day is amisse, but at all times, some time to bee taken for this dutie) so specially on this Day; this Day which we hold holy to the memorie of his Passion, this day to do it; to make this Day, the Day of Gods wrath & CHRISTs suffering, a Day to vs of serious consideration and Regard of them both.

It is kindly to consider *Opus diei, in die suo*, The worke of the Day, in the Day it was wrought: and this day it was wrought. This Day therefore, whatsoeuer businesse be, to lay them aside a little; whatsoeuer our halte, yet to stay a little, and to spend a few thoughts in calling to minde and taking to Regard, what this day the Sonne of God did and suffered for vs: and all for this end, that what hee was then, we might not be; and what he is now, we might be for euer.

Which, Almighty God grant wee may doe, more or lesse, euen euerie one of vs, according to the seuerall measures of his grace in vs, &c.

\* \*

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*Concio Latinè habita*

CORAM REGIA  
MAIESTATE,

*quinto Augusti 1606.*

in Aula Grenuici:

Quo tempore venerat in Angliam,  
Regem nostrum inuisurus, Serenissimus  
Potentissimusq; Princeps CHRISTIANVS  
quartus, Daniæ & Nor-  
uegiæ Rex.

*Ab Episcopo Cicestriensi  
Eleemosynario Regio.*



LONDINI,  
Excudebat *Robertus Barkerus*,  
Serenissimæ Regiæ Maiestatis  
Typographus.